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General Comment

[Edited by Gilbert Campbell Scoggin, The University of Missouri.]

Sir William Turner, the principal of the University of Edinburgh since 1903, died in February, at the age of eighty-three. He was an authority on anatomy and made many contributions on the subject of anthropology. He was a member of many learned societies.

Dr. John King Lord, who is professor of the Latin language and literature at Dartmouth College, will retire from active work next June. He has been connected with the college faculty for forty-seven years, and during this time he has not only performed his duties as teacher but has filled administrative offices as well.

The report of the Librarian of Congress issued toward the close of 1915 states that the Congressional Library at that time contained 2,363,873 books and pamphlets; 147,553 maps and charts; 727,808 volumes and pieces of music; 385,757 prints. During the year past there were added 110,564 volumes, this being a considerable decrease as a result of the war.

Mr. G. Lowes Dickinson, of Kings College, Cambridge, the well-known publicist, has been lecturing before many American college audiences on international peace. He held one of the Albert Kahn Travelling Fellowships during the year 1912-13. He is the author of *A Modern Symposium*, a clever little book that brought him into prominence some years ago. His more recent book, *The Greek View of Life*, attracted considerable attention.

The College Art Association of America will hold its next meeting at the University of Pennsylvania in Philadelphia on April 21 and 22. Among the subjects to be discussed will be the question, "What instruction in art should the college A.B. course offer to the future artist, the future museum worker, the future writer on art, and the future layman?" The president of the association is Professor John Pickard, of the department of classical archaeology at the University of Missouri.

From Athens comes news to the effect that some very important discoveries have recently been made at Tiryns. Among these is a large copper cauldron with bas-relief figures of birds and animals. While carefully examining the earth within the cauldron, Professor Arvanitopoulos found several gold objects, including a ring on which is engraved a boat containing people. After a careful study of the surroundings, the date of these objects has been placed at about 1200 B.C. They have all been placed in the Museum at Athens.

The list of the names of eminent men who have lectured before the Lowell Institute of Boston is a long one. This distinguished foundation was established by a bequest of John Lowell, who died in 1836, and the lectures are open to the public through tickets which anyone may obtain on application. The lectures here delivered have formed the basis of many books later issued by the lecturers. During the month of February a course of lectures was delivered by Professor Paul Shorey on "Aspects of Platonism in European Literature."

For several years past Harvard has maintained a system of exchange professorships with several colleges in the Middle West. Among the Harvard teachers who have come west in the past on the basis of this exchange was Professor Clifford Herschell Moore, who lectured on the classics. Later Professor George Herbert Palmer, although he came as a lecturer in philosophy, found occasion to bring the *Odyssey* to the attention of his hearers. For the second semester of the year 1916-17, Professor Charles Newton Smiley, of Grinnell College, Iowa, will act as exchange professor at Harvard and will lecture there on the classics.

Steps have lately been taken for the establishment at Poona, India, of what is to be known as the Bhandarkar Oriental Research Institute. The founders of this Institute, which is to bear the name of the veteran Hindu scholar Bhandarkar, hope to make Poona the center of advanced Sanskrit studies in the East. Here, surrounded by native scholars and immersed in local traditions, competent students may carry on investigations in every branch of Sanskrit learning. Opportunities will be given for the study of manuscripts, stone pillars, copper plates, and the like. Fellowships may be offered for deserving students, and we can only trust with the founders that under such fostering influences there may arise "a Zeller for the history of Indian Philosophy."

In the *Revue historique*, Vol. CXX, No. II, there is an excellent summary of works dealing with Christian antiquities by Ch. Guignebert. He gives interesting notes on recent books dealing with such writers as Irenaeus, Minucius Felix, Clement of Alexandria, Cyprian, and Tertullian. Tertullian is of interest in the study of the history of the Latin language. He and Fronto and Apuleius and, presumably, Gellius were Africans by birth and share certain characteristics which used to be grouped together as marks of the "African" style. However, recent studies in the language, especially of Fronto and Apuleius, have overthrown the old view that these Africans had preserved traces of their local environment in their language. As Professor Norden has observed, what we find there is nothing more than "der griechische Asianismus im lateinischen Gewande."

At the November meeting of the Bibliographical Society in London, Dr. E. Marion Cox read a paper on "Lyons as a Literary Centre in the XVth

and XVIth Centuries.” Even in Graeco-Roman times Lyons was a place of considerable importance, and its position on a great route of trade gave it special advantages during the Middle Ages. Here printing was introduced soon after its invention, and for a time it was a strong rival of Venice. The earliest Latin classic printed there seems to have been a Juvenal which appeared in 1490. The scholar printers of Lyons seem to have been quick in appropriating any improvements in book production introduced by printers elsewhere. When Aldus had invented his italic type and was enabled thereby to reduce the old folio to a handy size, the printers of Lyons soon devised those small pocket editions made famous by Tornaesius and Gryphius. Some printers even went so far as to forge the imprint of Aldus and, at a later time, of Elzevir. Among the famous men who acted as readers and assistants to the printers of Lugdunum was the French humorist Rabelais, more generally known in connection with Gargantua and Pantagruel. From the press of Gryphius he edited works of Galen and Hippocrates and later at Montpellier was the first European professor of medicine to lecture from a Greek text.

I once heard a classical teacher who holds a high place in a great university remark that time spent on Sanskrit was wasted. I have often wondered how such a man could appreciate certain great intellectual movements which dominated the whole trend of classical studies throughout the nineteenth century, movements which took their origin from, and were directed largely by, an intelligent interest in Sanskrit then newly placed at the disposal of philologists. It now matters little that extravagant claims were put forward for Sanskrit at first, for these things have long since been righted. This same tendency toward exaggeration may now be seen in Celtic studies. The fact remains incontrovertible that in Sanskrit we have preserved for us the earliest Indo-European remains in prose and verse. Five hundred years before Dionysius Thrax pursued his studies in Greek grammar, Pānini had perfected the system of a long line of preceding Hindu grammarians, and phonetics had been reduced to a science which has no need to stand abashed in the presence of a Sievers. The orderly arrangement of the words in any native Sanskrit dictionary may well put to shame the hodgepodge order used by all occidentals. For the accurate study of historical Greek and Latin grammar a slight first-hand knowledge of Sanskrit is indispensable and in fact requires only a short time in the acquisition. What is true of grammar in general holds for Sanskrit in particular: “non obstant hae disciplinae per illas euntibus, sed circa illas haerentibus.”

Professors C. C. Bushnell and P. O. Place, of Syracuse University, published last December an investigation entitled *A Study of Requirements in Latin and Greek, Especially in Eastern Institutions, for the Degree of Bachelor of Arts*. At present Syracuse recognizes two general types of study leading respectively to the A.B. and B.S. degrees. In the first, literary study is emphasized and five

years of Latin are required, including preparatory work; in the second, science is stressed and the degree is named accordingly. From certain quarters there, however, pressure is being brought to do away with the distinction in the award of non-vocational degrees, to award the A.B. to all, and to remove the classical requirement now in force for this last. The Study mentioned above brings out the fact that with the exception of Cornell the colleges that grant only one degree and require no Latin are in the Middle West and West, and in that region Chicago stands out prominently with its requirement of six years of Latin. Of the eastern colleges investigated, 23 give two or more non-vocational degrees and 8 give only one. Of the latter, all except Cornell have the classical requirement of at least four years of Latin or three of Greek for entrance together with a classical language in college. These same requirements hold true in general for the South; thus Vanderbilt requires six years of Latin and five of Greek. The conclusion is drawn that if Syracuse should go over to the "one degree" class and at the same time require no classics, it would place itself in the extreme radical group of its territory. Classical teachers may obtain copies of the Study free on application to the authors.

William Shakspeare died on April 23, 1616. Many colleges and universities have made preparations for observing the tercentenary of that event. Fortunate indeed will be those libraries that can place on exhibition in honor of the occasion crisp copies of the early folios and quartos containing the works of "sweetest Shakespear, Fancies childe," and let us hope that the Baconians will retire in dismay before such a threatening phalanx. Of Shakspeare's classical equipment much has been written by those who have busied themselves with his life and work. As a matter of fact nothing is known certainly about his early schooling. He must have attended the grammar school at Stratford, and as Dr. Furnivall has pointed out in his sprightly introduction to the Leopold Shakspeare, there he would have had a Catechism in Latin and English, Lily's *Latin Grammar*, and at least some easy book such as the *Colloquia* of Erasmus or Corderius, and possibly the *Disticha de Moribus* of "Cato," together with the *Eclogues* of Baptista Mantuanus, then so popular. As for Greek, it is not even clear that it was taught in the school at the time. All are agreed that those plays whose ultimate source is Plutarch, viz., *Julius Caesar*, *Antony and Cleopatra*, and *Coriolanus*, are based on North's translation, which appeared in 1579. Some passages are repeated almost word for word. Even North had not gone to the Greek, but had merely rendered Amyot's French version. Shakspeare's tragedies show undoubted influence of Seneca, and some scholars think that he had read the original at school. However, it is difficult to determine what influence is direct and what is indirect at this period, for, as Professor Cunliffe has shown in his model study, there was "an accumulation of Senecan influence within the drama in addition to the original sources." But be it direct or indirect, the influence is there, and indeed some much-

admired Shaksperian passages may clearly be traced to the Latin source. Professor Cunliffe even thinks that Hamlet's famous soliloquy may be found in its embryonic stage in the chorus, *Troades* 371 ff. The whole question is admirably treated by Professor Cunliffe in his *Influence of Seneca on Elizabethan Tragedy*, and many striking parallels are drawn by Professor Thorndike in his volume on *Tragedy* in the Types of English Literature series. Numerous Latin phrases put into the mouths of Shakspeare's dominies, e.g., Holofernes in *Love's Labour's Lost*, and Sir Hugh Evans in *Merry Wives of Windsor*, have been traced to Lily's *Latin Grammar* and to the *Sententiae Pueriles*. But in general the question of direct borrowing is complicated by the fact that in case of those Latin authors whose influence is certain there had appeared English translations during Shakspeare's own lifetime, translations that were famous in their day and such as could not have escaped the notice of a literary man. For "the good old Mantuan" had been translated by Turberville in 1567; a collected edition of the *Tenne Tragedies* (of Seneca) had appeared under the editorship of Thomas Newton in 1581; and Golding's *Ovid*, first appearing in 1565, had been several times reprinted. Prospero's speech, *Tempest*, V, 1, 33 ff., clearly derived from Medea's speech in the *Metamorphoses* vii. 197-206, bears a marked resemblance to Golding in its turns of phrase, as scholars have long observed. Indeed Dr. Rouse, of the Perse School, Cambridge, edited Golding's translation in 1904, boldly giving it the title *Shakespeare's Ovid*. On the other hand, I have seen in the Bodleian Library at Oxford a copy of the Aldine *Metamorphoses* of 1502 which contains the signature "W^m Sh^e," which experts have declared to be the authentic autograph of our poet. In case of the *Comedy of Errors* the possibilities are not so clear. The chronology of Shakspeare's plays is a knotty problem, but the authorities seem to agree in placing this comedy before 1594. Not until 1595 did there appear the first translation of a play of Plautus under the title, "*Menaecmi* [*sic*], A pleasant and fine Conceited Comaedic, taken out of the most excellent wittie Poet Plautus: Chosen purposely from out the rest, as least harmefull, and yet most delightfull. Written in English, by VV. VV(arnar)." The Latin plays were familiar enough to the university men of the time, and it is reasonable to suppose that Shakspeare with his "cloudless, boundless human view" had a first-hand acquaintance with the Roman drama. The oft-quoted remark about his "small Latin and less Greek," made by Ben Jonson, should not be taken too seriously, at least so far as concerns Latin. It was probably due to a certain feeling of superiority naturally felt by a man of university training toward one who did not display the outward marks of the traditional scholarship.